Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, DECEMBER 20, 1828. NO. 51.

RELIGIOUS MISCELLANY.

For the Christian Register.

Evening Lecture.

(Continued from page 197.)

Mr. and Mrs. Wallace married from affection, founded on esteem; affection which was severely tried previous to their union. Their married life was happy, for they were reasonable, and expected not in any situation, entire exemption from either the cares or the sorrows of life,—though they well knew from experience, how much these trials are lightened and rendered endurable by mutual sympathy and affection, and by the constant exercise of religious faith and hope. Mr. Wallace's confidence in his wife's judgement and good sense was unbounded, and to her care and direction it was his pleasure to leave his children almost exclusively.

After Henry had followed his sister, Mr. Wallace went into his study to write a letter, which it was important should be sent away early the next morning; and before Mrs. Wallace had been seated many minutes at her work-table, one of her neighbors, a Mrs. Lisle came in to pass an hour with her. These ladies were not only neighbors but friends also. Similarity of taste and opinion had drawn them together in the first part of their acquaintance, and long knowledge of each other's virtues and constant reciprocity of kind feelings, had ripened their early predilection into firm friendship. Mrs. Lisle soon inquired for Mary, and was surprised to hear she had gone to the Lecture. She asked her friend if she did not fear to trust Mary--as young as she was—where it was probable every exertion would be made to excite and impress her mind. "No" replied Mrs. Wallace—"I have not this fear, though I would rather, if the choice had been left me, that she should not have gone. Mary is young, it is true, but she has good judgment, and she has been taught to look closely at actions, and to believe them safe or otherwise, only as they lead to good or bad results. Mary must learn to depend upon herself, for you know neither her father nor I can be always near to direct her."—You are right I believe my dear friend, replied Mrs. Lisle, but I was so much disturbed by the state in which I found Mrs. Sanborn this morning, that I almost dread to hear of further effect produced by this so much boasted revival. Mr. Sanborn is outrageous at Harriet's state of mind, and what with her husband's anger, her child's distress and her own want of judgment, Mrs. Sanborn is wholly incapable of acting at all. Mr. Longford (who is, I think, destitute of religion, and not likely to form a favorable idea of it, from its influence on his own wife) talks with Mr. Sanborn, till both become exasperated by dwelling on the present state of things in town, and then they go home to add (if possible) to the confusion and distress of their families. Mrs. Sanborn represented Harriet's state as little short of distraction; "and how it is all to end" said the agitated mother, "I do not know. Harriet has no chance of becoming calm. She is beset with visits, messages and letters. She accuses her father and me for our sinful indulgence to her, and tell us our pride has been her destruction." Mrs. Longford, it appears, is very busy and often calls to talk with Harriet and advise her. This interference, her husband entirely disapproves, and he told Mr. Sanborn to shut his door against her the next time he saw her approaching his house. He says openly and without hesitation, that his wife's conduct drives him from his home, for that she is never there, and her family is neglected and left to the guidance of servants, in order that she may go from house to house in pursuit, as she says, of religion.

My Anne was spending the evening with Sarah, not long since,—Mr. Longford was at home and sat listlessly drumming on the table with his fingers, when in rushed Mrs. Longford, panting for breath, and threw herself into a chair. "What is the matter my dear" asked Mr. Longford in a careless tone and without changing his posture. "What is the matter—cannot you speak?" again he said, as she did not reply to his first question. "Give me some wine Sarah," at length said Mrs. Longford,—and when her husband once more requested to know what had so much disturbed her, she replied petulantly, that she had been frightened by two men in the street, as she was returning from a prayer meeting at Deacon Andrews'? "If my husband was like other people" continued she, "I should have been spared this alarm." "My dear, I shall not go to prayer meetings with you, these warm evenings, I can tell you, if that is what you mean and expect; it is much pleasanter to stay at home, than to go into a stifled, crowded room to hear an ignorant man pray."—"The prayers are very edifying and well worth hearing" was Mrs. Longfords reply.—"Very well if you think so, you are at liberty to go,—but I shall not go with you, that is settled, I tell you now once for all--for I think it all nonsense."

At this moment James called for Anne, and she took her leave, glad to escape from such a scene. What a sad example for children to witness; how painful the idea of their listening to such contention between their parents and on religious subjects too! "It is indeed melancholy" said Mrs. Wallace in reply, "but we must be patient, and hope yet to see some good result, from what appears to us now fraught with evil."

Here the conversation was interrupted by the entrance of Henry and Mary. They greeted Mrs. Lisle with their accustomed cheerfulness, and propriety, but when asked how they had enjoyed their evening, an expression of sadness passed across Mary's face and displaced for awhile her usually sweet smile as she replied that she had been "more pained than pleased." Mrs. Lisle now rose to go and after requesting Mrs. Wallace to allow Henry and Mary to spend the next evening with her daughter Anne, she accepted Henry's readily offered arm and took her leave.

Mary Wallace had from her infancy been accustomed to see religion exert its mildest and most engaging influence in her father's family. It was not a sentiment, to be talked of and admired, but never brought into action; nor was it a misguided enthusiasm, which springing from ignorance, leads to delusion in theory and extravagance in practice; but it was a firm, fixed principle, directing, guiding, and blessing all within its influence. There were no loud professions and no long faces. The religion of the Wallaces was every day alike.—It did not frown on the innocent pleasures of life, but gave them added zest, as being the kind provisions and gifts of God, for the happiness of his intelligent creatures. Thus educated, my readers will not be surprised to learn, that Mary heard, with a sensation bordering on disgust, what seemed to her a public exposure of the most holy and social feelings of the heart. She shrunk from the confessions which some made of their exceeding sinfulness and vileness, and listened with impatience, to the self satisfied confidence which others expressed of their acceptance with God.—Harriet Sanborn was there, and for her Mary's heart bled; she was older than Mary, but they had been school companions, till the year previous to the commencement of our story. After she left school, Harriet, young, beautiful, and flattered, was abroad every where seeking amusement—and when at home surrounded by admiring friends and acquaintance. Her parents ill judging and doatingly fond of this their only and lovely child left her to pursue unchecked the path of youthful gaiety;--never happier themselves, than when she smiled. Thus circumstanced Harriet Sanborn with all her natural and acquired advantages was in danger of becoming a frivolous and useless being. It was at this period, that the revival commenced in the village of ———, and Harriet was, from her situation and character, at once a shining mark and a sure conquest. Some who sincerely wished, from motives of true piety, to see this giddy girl become more serious—and others whose energies were wholly bent upon making proselytes to their own views, endeavored in various ways to prevail on her to attend the Lectures. At length Harriet determined to go, more from curiosity than from any other cause, and with perhaps a vague and undefined feeling that it was the only means of obtaining religion—for she was yet ignorant in what religion really consisted, and supposed that it was a sudden impulse which no exertions of her own could either retard or advance, but which would, when it came, make her good and holy without any effort of her own. The crowded and dimly lighted room into which she entered; the sighs of anguish which occasionally reached her ear, agitated her nerves; and unused to self-control and that habitual command of her faculties which enables any one possessed of it, to keep the judgment cool and collected for action in any situation--she became disturbed and uneasy. When a hymn had been sung and a prayer made, the preacher arose to exhort his hearers to "turn from the evil of their ways." He was young and eminently handsome, possessing a fine voice, which beautifully modulated as it was, gave added force to the eloquent appeal, which he addressed to the passions of his hearers. He painted the deformity of vice in glowing colors. He spoke of moral evil as an inheritance from our first parents—a stain which polluted and made as vile in the sight of our creator, from the first moment of existence; and the inevitable, and fearful destruction of the finally unbelieving seemed to appal him as he depicted it. He paused,—then with vehemence called upon all who were present to take the offered salvation, which it might never again be in their power either to accept or refuse. When he had finished his exhortation, he passed around the room addressing those who appeared agitated in low whispers, while to others he put the startling questions of "Do you love God?" "Will you not be saved?" "Do you not wish to escape the damnation of Hell?" Harriet already oppressed with the scene around her, was the subject of one of these questions. The poor girl, *too* much disturbed to reply, and unable to command her feelings, burst into tears. She was of course immediately considered as under conviction, and her distress was a subject of rejoicing to all those who desired to spread the revival.—From that moment she was allowed no rest--she was visited and exhorted and required to give her assent to certain articles of faith which she did not understand, but which were represented to her as necessary to her salvation—till she become a pitiable object indeed. That Gospel which has brought "sight to the blind" "liberty to the captive" "rest to the weary" and joy to the mourner, was made to her a terror. As a means of obtaining knowledge and comfort, to her ignorant and distracted mind she was solicited to persevere through all opposition, in her attendance upon those meetings held for social prayer and conference

Her father, no longer recognizing his beautiful and once complying daughter in the obstinate girl, who refused to listen to his wishes, raved and swore and threatened to confine her to her own room, if she persisted to brave his authority; while her mother, a weak and inefficient, though kind hearted woman, was unable to do ought but weep over the distress she witnessed. This was the state of things, when Mary Wallace and Harriet Sanborn met at Mr. Rofts evening lecture. Mary was distressed at her friend's changed and woeful expression of countenance, and shocked to hear her publicly prayed for as one "stricken of God." At the close of the lecture, Mary, in passing out of the room, came near to Harriet and taking her hand, she kindly expressed the interest she felt for her. "Oh! Mary I indeed need your pity, I am a miserable undone creature. Take warning by me and may you Mary be a subject of grace, and not like me a thing, neither fit to live or die" said the wretched girl, wringing her hands in agony. "Harriet, dear Harriet, do not speak so," said Mary gently, "Come and see my mother Harriet, you used to tell me you loved her, and she will give you comfort, if any one in this world can; come and see her tomorrow Harriet." Mary's words were like balm to Harriet's excited and irritated mind, and as she remembered Mrs. Wallace's gentle and mild manner she yielded to Mary's solicitations and promised to call the next morning.

[To be continued.]

HISTORY OF UNITARIANISM.

(Continued from page 181.)

In Poland.

Up to this period all the synods held in Poland were composed indiscriminately of the members and ministers of all the reformed churches of every communion, Lutheran, Calvinistic, and Antitrinitarian. The consequences of the discordant opinions which were held by the parties forming these assemblies, were, as might be expected, continual disputations, which were frequently conducted with great warmth and violence. Several attempts were made by persons who felt scandalized by such proceedings, to promote peace, and to reconcile the differences, especially between the Trinitarians and their Unitarian opponents, which were the chief causes of disunion; but all without success. The last effort of this kind was tried at a public conference held by appointment for this purpose at Petricow in the year 1565, which was attended by the chief persons of all the reformed churches. The Trinitarians finding themselves unable to silence their opponents, who were availing themselves of every opportunity to promulgate their sentiments, and perceiving that they were on this occasion the more numerous and powerful party, came to a resolution wholly to exclude them thenceforth from their public assembles. From this time, therefore, the Unitarians formed a separate religious body in the country, having their churches, their collegiate and other establishments, exclusively to themselves.

Notwithstanding, however, this separation of the Unitarian from the Trinitarian reformers, it is not to be understood that all the individuals comprised under the former denomination were perfectly agreed in their religious opinions. They all concurred in maintaining the supremacy of the Father; but with respect to Jesus Christ, some thought him to be a God of inferior nature, derived from the supreme Deity; others held the doctrine of Arius, conceiving him to have been the first created spirit, who became incarnate with the view of effecting the salvation of mankind; while a third party believed him to be a human being.—These last were again divided into two classes; the one believing the miraculous conception of Jesus, the other considering him to have been the son of Joseph, as well as of Mary. Another point on which they differed among themselves was the worship of Jesus Christ;—some, even of those who believed in his simple humanity, maintaining that he was entitled to divine honors on account of the high rank and authority with which he had been invested after his resurrection, as the king and lord of the church; whilst others held that divine worship was to be paid to the Father alone. In relation to the Holy Spirit, it was a common opinion among them that it was not a Person, but the power or operating energy of God, displayed in the miracles which were wrought by Christ and his apostles as the evidence of their divine mission and authority. They differed, besides, upon some other points of minor importance, which cannot be enumerated in this general sketch.

Though these Antitrinitarian reformers have been occasionally styled Unitarians in the preceding narrative, in conformity with modern usage, it must be observed that they were not known by this designation in Poland. At the period now under review, they were called by various denominations, arising chiefly from local or temporary circumstances. They were first distinguished by the name of Pinczovians, from the town of Pinczow, where they had their earliest settlement. Some of the body were afterwards called Farnovians, from Stanislaus Farnovius, who held the Arian doctrine concerning the person of Christ. Others were styled Budnæans, from Simon Budnæus, who maintained the opinion of the simple humanity of Christ, and denied his being a proper object of religious worship. But the designation by which they were afterwards most generally known was that of Racovians, from the town of Racow, which for several years formed their metropolis.

Faustus Socinus.

In the year 1579 the celebrated Faustus Socinus, the nephew of Lælius Socinus, arrived in Poland. He was born in 1539, and had at an early age imbibed the sentiments of his uncle, whose papers, after his death, fell into his hands. A conscientious attachment to his new opinions, induced him to relinquish the most splendid prospects in his native country, and to go into voluntary exile, in order to be able to prosecute his theological studies, and promulgate his sentiments with the greater facility and security. He retired first to Switzerland, and fixed his residence at Basil. From hence he was called into Transylvania by Blandrata, to assist him in refuting or stopping the dissemination of the opinion of Francis David respecting the worship of Jesus Christ. After that venerable confessor had been thrown into prison, and while the proceedings against him were yet pending, Socinus, alarmed by an epidemic disorder which raged in the country, withdrew to Poland.

As it was understood that Socinus went further in his sentiments than most of the leading individuals among the Polish Unitarians, he was not permitted to join in communion with their churches, or to have any voice in the direction of their affairs. His splendid talents and high character, however, soon procured for him the friendship and patronage of persons of the first distincton in the country. This circumstance enabled him to give to the public, though the medium of the press, a considerable number of works, upon theological subjects. His writings, in which he is considered to have made liberal use of the manuscripts of his uncle, who was greatly his superior in learning, and particularly in his knowledge of the original languages of the Scriptures, served to methodize and fix the indeterminate, and frequently confused notions held at that time by many of the Polish Unitarians respecting the principal doctrines of Christianity, and to bring over nearly the whole body to his own sentiments concerning the unity of God, and the humanity of Jesus Christ.

The Unitarians of Poland were now become a large and powerful body, comprising in their number several of the first nobility, and eminently distinguished by their learning, talents, and general respectability of character. Their chief settlement was at Racow, a city which was built in 1569 by a nobleman attached to their interest, who erected for them a church and college-house. This collegiate establishment was on a large scale. It maintained a high degree of reputation, and was filled with scholars from every part of the continent of Europe. The number of the students amounted at one time to upwards of a thousand, of whom more than three hundred were of noble families. And credit may readily be given to the report of an historian concerning it, that those who came there, Catholics, Lutherans, or Calvinists, were soon imbued with the sentiments of the professors, and went away enemies of the doctrine of the Trinity.

The printing establishment at Racow soon acquired a degree of celebrity equal to that of the college, from the number of publications which issued from it, the seeming novelty, the variety and importance of the subjects to which they related, and the genius, learning, and talents of the writers.—Besides the college and printing-house at Racow, they had others on a smaller scale in other towns. Their churches were found in all the chief cities, towns and villages of the kingdom; but the principal were at Racow, Cracow, Pinczow, Lublin and Lubeck.

We are now arrived at what may be termed the flourishing period of the history of the Polish Unitarians. For the prosperous condition to which they had by this time attained they were indebted to the patronage of some powerful families, to the favorable disposition of several successive monarchs, and to what was denominated the pacta conventa, a kind of contract between the sovereign and the people, whereby every candidate for the throne was bound on oath, to preserve all the rights and privileges, both civil and religious, which belonged to the subjects of the state.

It may well be supposed that the Unitarians neither acquired nor enjoyed this state of prosperity with the cordial good will of the other religious bodies, whether Catholic or Reformed. Both these parties viewed the wide dissemination of their tenets with alarm, as threatening to subvert those principles which they held in common, and which they regarded as the grand essentials of Christianity. They therefore exerted, without intermission, all the influence they could acquire, and resorted to every artifice, to obstruct their labors, and ruin their cause. With what success they planned and prosecuted their measures will be seen in the sequel.

The first event that operated to the serious disadvantage of the Unitarian interest was a malicious prosecution instituted against an opulent merchant of their body, named John. Tyscovicius, who had served the office of Questor, or Syndick, of the town of Biesk, in Podolia, where he resided. It was insinuated by his enemies, that his accounts had not been fairly kept, and he was required to verify them on oath. To this he readily assented on condition of being permitted to swear by Almighty God:—but it was insisted that he should swear by the triune God, or by the image of Christ on the cross; and for this purpose a crucifix, with the figure of the Saviour affixed to it, was placed in his hands. Indignant that his vercity should be questioned, and his religion insulted, he threw the crucifix to the ground, exclaiming that he knew of no such God as they proposed to him. For this act, which was construed into a heavy offence against the Trinity, he was immediately arrested and thrown into prison. Proceedings were forthwith instituted against him, which after repeated appeals from one tribunal to another, ended in his condemnation. He was sentenced to have his tongue pierced, for his alleged blasphemy; to have his hands and feet cut off, for having thrown down and trodden upon the crucifix; to be beheaded for his rebellious contumacy, in appealing from the first tribunal that had given decision against him; and finally to be burnt at the stake for his heretical opinions. This sentence, horrible as it may appear, was, at the instigation of the Jesuits, executed in all its circumstances at Warsaw, on the 16th of November 1611.

The Catholics were greatly elated by their success in this cruel prosecution, and certainly not without reason, as they had been warmly opposed in the whole of the proceedings by many of the first individuals among the nobility of the country. Their triumph gave a new impulse to their intolerance, and led them to seize every opportunity to prejudice the Unitarians in the public mind, and arm against them the powers of the government. Unfortunately an occasion soon offered for the full display, and the ample gratification, of the insatiable spirit of hostility by which they were actuated.

In the year 1638, some students belonging to the college of Racow, with imprudent and childish zeal, beat down with stones a cross which had been placed near one of the entrances into the town. This was construed by the Catholics into a designed insult of their religion, and an act of impiety of the blackest description. Notwithstanding the parents of the youths, and the heads of the colleges, punished the offenders, and publicly apologized for their conduct, offering at the same time to make any further atonement which the case could justly require or admit;—nothing could allay the fury of the people, who were led on and exasperated by their religious superiors. The cause was carried before the Diet of Warsaw in the course of the year, and was regarded with deep interest by all the distinguished persons there assembled. Eminent individuals of all communions,—of the Greek Church, of the Reformers, and even of the Catholic body itself,—interposed their influence to quash the proceedings, but all without success. For a decree was passed, enjoining that the Unitarian church at Racow should be closed, the college be broken up, the printing-house be demolished, and the ministers and professors be branded as infamous, proscribed, and banished the state.

This decree was instantly executed in all its rigour, and proved a very heavy misfortune to the Unitarians. For besides depriving them of their chief seminary, and of their principal ecclesiastical establishment, it gave encouragement to the provincial tribunals in every part of the kingdom to persecute with the utmost severity all who openly professed Antitrinitarian sentiments, and to prevent the unfortunate individuals who had been expelled from Racow, obtaining a secure and peaceable asylum in other places.

These misfortunes were shortly afterwards aggravated by an invasion of the Cossacs, who marked out the Unitarians as especial objects of their outrage and vengeance. In the year 1655 the peasants of Poland also, being instigated by the Catholics, rose up in arms against them in several districts, and pursued them everywhere with sanguinary ferocity, pillaging their property, burning their houses, and putting all to death who fell into their hands.

The Catholics having succeeded thus far in the execution of their designs against the Unitarians, resolved at last to put a closing

hand to their work, by either reducing them to complete silence, or forcing them to depart the country. With this view, being assured of the disposition of the sovereign, John Casimir, they preferred against them, at the Diet of Warsaw in 1658, a formal accusation, charging them, among other offences, with aiding the king of Sweden in his late invasion of the kingdom, on the ground of some families having, during his occupation of Cracow, sought an asylum in that city against the outrages of the peasants. The charges were readily entertained; and a decree was passed forbidding the public exercise of their religion, or the dissemination of their sentiments in any way whatever, under the penalty of death; and commanding them to quit the kingdom of Poland and its dependencies, within three years, unless in the mean time they joined the communion of the Church of Rome, or that of the tolerated reformed churches of the Lutherans or Calvinists. This dreadful edict,—which was confirmed by three successive diets, in direct violation, if not of the positive written laws of the nation, certainly of that enlightened spirit by which the administration of public affairs, as respected the subject of religion, had for upwards of a century been conducted,—fell upon the Unitarians as a calamity of the most afflicting kind. Their body comprised several families of the first distinction, both as to rank and opulence, who adhered to their communion from principle, and whose convictions and fidelity were not to be easily shaken by persecution. The alternative which remained to them, of expatriation, with the certain loss of a large proportion of their property, and in some instances of almost inevitable and absolute penury, was, however, so appalling, that they determined to use what influence they could yet command to avert the threatening storm, or obtain some mitigation of the sentence. Accordingly, in 1660, two years after the first decree had been passed, a synod was appointed, at the solicitation of some of the more powerful of their adherents, to be held at Cracow, in the month of March, which the Unitarian ministers were invited to attend, in order to hold a public conference or disputation with the Catholics and orthodox reformed on the principal controverted points of their respective theological systems. The Unitarian ministers augured no benefit from this measure, and being withal apprehensive that some snare might be intended, declined being present, with the exception of only one individual, Andrew Wissowatius, whose name stands most honorably connected with this celebrated assembly.—Disdaining to have it imputed to him that he was ashamed openly to avow his religious opinions, or afraid to stand forward as their public advocate, at the hazard of his liberty or his life; and fearing also that if no minister of the party appeared to plead their cause, some individuals, whose resolution might have been shaken by their present sufferings, and their dark future prospect, might make a fatal shipwreck of conscience by abandoning their faith; this intrepid confessor boldly proceeded to the place of meeting, and secured a reception suited to the splendor of his talents and the magnanimity of his spirit. In the disputation which followed, and which continued from the 11th to the 16th of March, Wissowatius, though standing alone, and unsupported, vanquished by his eloquence, and the overwhelming force of his reasoning, every adversary who appeared against him in the combat.

This victory, however, which was evinced by the silence of his opponents, though it covered this undaunted champion with well merited honor, was productive of no advantage to the cause he had advocated. On the contrary, the Catholics, irritated by a defeat, which was admitted even by their own friends, became more violent than ever in their hostility, and resorted to a new act of cruelty to wreak their vengeance on the unfortunate objects of their hatred. Under pretence that the Unitarians had violated the terms of the former edict, by promulgating their sentiments openly or clandestinely, they procured a new and more rigorous decree to be passed against them on the 20th of July 1660. In this the clause in the former, allowing to the Unitarians the space of three years for the arrangement of their affairs, the disposal of their property, and the consideration of the alternative proposed to them, was rescinded, and a new edict passed enjoining them instantly to leave the kingdom, or join the communions authorized by the laws,—empowering all magistrates and others, in case of their disobedience, to bring them before the public tribunals, and even to put them to death. This unexpected ordinance reduced them to the greatest difficulties. Their enemies threw every impediment in the way to their settling their affairs. Many found it wholly impossible to dispose of their property at any price;—others were obliged to part with it for what was considerably beneath its value; so that several of the noble and wealthy families who still adhered to the party, were reduced nearly to a level with the poorest among them. In these trying circumstances some made an outward show of abandoning their faith, and thus saved themselves from the evils of exile;—but a very large proportion, rather than sacrifice their conscience at the throne of human power, submitted to the painful condition of being separated forever from their native land. These undaunted confessors, comprising many thousand individuals of both sexes and all ages, yielding to their hard destiny, took a final leave of their country, and wandered with uncertain steps, friendless and destitute, to seek an asylum in some foreign clime. Of this honorable band about four hundred proceeded to Transylvania and Hungary, many bent their steps towards Prussia, Silesia, and Moravia; others emigrated to Holland and the Low Countries, and some passed over to England. Thus was terminated the public profession of Unitarianism in the kingdom of Poland, about one hundred and twenty years after its first introduction into that country, and after giving birth to a host of advocates, distinguished equally by their learning, their talents and their virtues, who were an ornament to their age and an honor to human nature.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 20, 1828.

Liberia.

From the accounts we have occasionally published, of the Colony at Liberia, our readers have become acquainted with its general condition and prospects. Its progress has been as rapid as could have been hoped even by the most sanguine. The most discouraging circumstance, is the fatal effects of the climate on the health of the Agents. But when it is considered that the climate is not unfavorable to the African emigrants, and that they are making encouraging advances towards the ability of self-government, this evil, will, hereafter, be less felt.

The lamented death of the late Agent, Mr. Ashmun, has led to the appointment of Dr. Richard Randall, of Washington, D. C. to a special mission to the Colony at Liberia. He is also to officiate as Special Agent of the United States for recaptured Africans on the coast. The most decided and unequivocal testimony is borne, by a correspondent of the R. I. American, to the eminent qualifications of Dr. Randall for the duties of the situation.

Dr, Randall sailed recently from New York, for Liberia, in the U. S. schr. Shark.

We look upon the establishment at Liberia with interest, as furnishing an excellent resort for that part of our slave population which, through various circumstances, is yearly becoming free. It is, indeed, on the principle of colonization, that we chiefly rest our hope, of preventing a disproportionate increase of blacks in this country. The emigrations are yet small; but as Liberia is becoming every year more important in a commercial respect, the facilities of transportation will soon be increased. And in the same proportion, too, we believe the manumission of slaves will be increased. We deem it impossible, in this age of light and benevolence, that a large portion of God's moral, intelligent creation, should remain, for any length of time, in degraded subjection to any other portion. The hardy cultivators of the soil, in whatever country or climate, must and will be, in this or the coming age, the owners of the soil they cultivate. They must and will also, regulate the laws by which they are governed. *He* looks at the past with but half an eye, who does not perceive, that another century of progress like the last, will sweep into oblivion many of the corrupt systems, usages and abuses of past generations. As Christianity exerts its more perfect influence, Christian governments will, from necessity, if not from principle, become practically more just. Slavery—the odious personal subjection of man to his fellow—must and will gradually cease from the earth, as certainly as like causes produce like effects. The power of generous and elevated thought, operating in conjunction with improved Christianity, on the active minds and warm hearts of millions already disenthralled from the bondage of old institutions and opinions, will work the renovation of the world, as certainly as there is a God to uphold it in being. To suppose or believe otherwise is a gross libel, not only on our nature, but on the character of its divine Author.

Whether the slave population of our country are to become free, by a violent and successful struggle for liberty, like that of our American Revolution;—or whether it will be by a gradual melioration of the condition of slaves, and the enlargement of their rights and privileges, we are not competent to divine; but that they will be substantially free, within the lapse of a few generations, seems to us morally certain.

But the expectation of amalgamation, or even of co-operation with the whites in affairs of government, is visionary and not to be encouraged for a moment. They must exist then as a disconnected and independent government, or they must be sent away from us—be colonized, and allowed scope, in some other portion of the wide earth, for the developement of their powers, and the acquirement of happiness.

Whitman's Thanksgiving Discourse.

A Discourse has just been published in this city, which was delivered by the Rev. Mr. Whitman, of Waltham, on the late Thanksgiving Day. The subject of it is "*The means of increasing the public happiness.*" "Your present degree of happiness," says Mr. Whitman, "as individuals, families and societies, depends principally on your intelligence and virtue. Consequently public happiness may be increased by increasing the knowledge and goodness of the community. What means then can we adopt for increasing the knowledge and goodness of the citizens of this commonwealth?" In answer to this question, Mr. W. suggests five plans. 1. That all our children receive a high degree of education. 2. That all our children receive a christian education. 3. That the christian ministry should fulfil the important purpose for which it was established. 4. That a constant supply of useful reading be furnished for all the members of society. 5. That associations be formed in every town for mutual improvement.

Under these several heads Mr. Whitman offers many useful and important observations. The discourse is characterized by that plainness and good sense which have given to Mr. W's previous publications such a wide circulation and general popularity. We think that it is calculated to be of great service in our country towns; and all who feel interested in the growing knowledge, virtue and happiness of the people will read it with pleasure and will derive from it valuable suggestions.

Channing's Milton.

A new and beautiful edition of Dr. Channing's 'Remarks on the Character and Writings of Milton,' has just been published in this city. This is the *third* separate edition of this deservedly popular treatise. It makes 116 pages in 18mo.; and being done up neatly in silk binding, it will serve as an excellent present for the New Year.

The Casket.

Among the various works of the day, which our enterprising booksellers are presenting to the public, we have noticed with pleasure the Casket, published by Bowles & Dearborn, 50 Washington-St. and intended as a Christmas and New Year's present for children and young persons. It contains seven finely executed copper engravings, and its typographical execution is neat and rich.

The work consists of a variety of original articles in prose and verse. Among the poetical contributions we find articles from the pens of Wordsworth, Pinckney, and the late professor Frisbie. Our time for examining the work has been very limited, but, as far as we have read, our impressions are highly favorable, both in regard to its literary merits and its moral tendency.

New Year's Presents.

This is the season when parents and friends are looking out for instructive and interesting books to present to their children and young acquaintance, on the coming New Year's Day. In the mass of books, good, bad and indifferent which are forced on the attention, it is often difficult for the inexperienced to select those which will be useful as well as entertaining. We take the liberty therefore of subjoining a list of a few which we think among the best that can be put into the hands of young persons.

The Remains of Nathaniel Appleton Haven, with a Memoir by George Ticknor. 12mo.

The Works of Anna Lætitia Barbauld, with a Memoir, by Lucy Aikin. 3 vols. 12mo.

Lives of the Twelve Apostles, with Explanatory Notes. By F. W. P. Greenwood. 12mo.

The Recollections of Jotham Anderson. By Henry Ware, jr. 18mo.

A Selection from the English Prose Works of John Milton. 2 vols. 12mo.

Discourses on the Offices and Character of Jesus Christ. By Henry Ware, jr. 12mo.

A Collection of the Miscellaneous Writings of Professor Frisbie, with some notices of his life and character. By Andrews Norton. 8vo.

The Philosophy of Natural History, by William Smellie, with an Introduction and various additions and alterations, to adapt it to the present state of knowledge. By John Ware, M. D. 8vo.

Poems, by Mrs. Felicia Hemans.

Massachusetts Peace Society.

The public annual meeting of this meritorious institution, will be held on the evening of the 25th instant, at the Old South Church, when an Address will be delivered by Joshua P. Blanchard, Esq. For a more particular notice, our readers are referred to an article in another part of this day's paper.

Ladies' Magazine.

The twelfth number of this interesting and useful publication, is just issued from the press. This number closes the First Volume of the work, the reputation of which for talent and usefulness, Mrs. Hale has thus far ably and successfully sustained.

ORIGINAL COMMUNICATIONS.

Boston Sunday School Society.

The Second Annual Meeting of the Boston Sunday School Society took place on the 11th instant, at Mr. Ware's Church, and was numerously attended. After a prayer from the Rev. Mr. Motte, a statement was read by the Recording Secretary of the most interesting facts in relation to the various Schools from which reports had been transmitted to the Society. It appeared by this Summary that the number of these schools was nine, including 1062 children under the care of 105 teachers. In conclusion the Secretary made some remarks on the demand for teachers in these schools, and on the claims they had upon the exertions of the benevolent and charitable. The Corresponding Secretary then communicated to the meeting various information which had been received from schools in the vicinity, of the most encouraging and animating character.

The President then addressed the meeting on the subject of education in general, and its application to furthering the progress of the human mind in elevation and improvement. Education, he said, had a far more extensive meaning than that which was commonly given it. All that was seen and heard by a child, whether at school at home, or abroad, might properly be considered as contributing to it. Example did as much, if not more, than direct instruction; and the parent, who was seen by his child to be honest in his dealings, and upright in his conduct, was in fact, impressing correct principles on that child more strongly and permanently, than he could by addressing him in words, however eloquent. He concluded by inviting the friends of Sunday schools, who might be present, to express their sentiments on the subject of the meeting.

Mr. Whitman of Waltham then rose, and remarked on the importance of Sunday schools in Manufacturing towns, and the beneficial effects which had been exerted by them in restraining that tendency to irregular conduct which these establishments have been thought peculiarly to encourage. He was followed by Mr. May, of Brooklyn, Conn. who had witnessed the good effect of these schools in a different state, and was equally satisfied of their beneficial operation. Mr. M. was followed by Dr. Channing who addressed the meeting with great earnestness and power. He regretted that more had not been said of the benefit of Sunday Schools to the children of the poor. He had always regarded their application to this class as the most important aspect in which they could be viewed. Their benefits to the more favored classes were perhaps alloyed by one evil, the fear of which had often been urged as an objection to the Sunday school system generally. He referred to the diminution of that sense of responsibility which should be felt by parents in regard to the education of their own children. We must take care, said Dr. C. that in our artificial arrangements we do not thwart or interfere with the benevolent designs of nature. She has ordained that the parent should be the instructer of the child, should instil into it the principles of religion, and should lead it by a gentle progress from a strong sense of filial duty, to an equally vivid apprehension of its duty to a heavenly parent. Religious education therefore should be carried on at home; and he regarded it as peculiarly important, that all parents whether rich or poor should view this truth in all its distinctness. He urged it as the duty of the S. S. teacher to seek out parents; to tell them that their obligations toward their children were not lessened by the instruction they receive at school; that far, very far, the greatest part of instruction still devolved upon them; that to teach religion it was not necessary to be learned; that the simple truths of scripture were the most important and essential; and that by enforcing these texts, and illustrating them by their own example, they would do infinitely more than could be effected by any teacher at any school. He rejoiced that the impression was wearing away that religion was a mystery—something which could be known only to the clergy, and which they alone could teach; and he thought there could scarce be a better means of attaining pure and simple views of the doctrines of the Scriptures, than by studying them with a view to the instruction of children. If the monks of former ages had mingled more with these interesting beings,—had they not been men who had abjured the tenderest social relations, to whom the paternal tie was unknown; many of their doctrines and speculations, on the subject of religion, might have been saved to the world. He considered the teaching of religious truth as a most useful exercise, and as one of the best means for the promotion of piety in the teacher. At the close of his remarks Dr. C. mentioned a little work called the 'Teacher's Manual' as containing excellent hints for the conduct of Sunday School instructers.

Some facts having been stated by Dr. Flagg, with the view of shewing that in the schools now established the children of the poor were sought for, equally with those of the rich, Dr. Follen of Cambridge rose and addressed the meeting with much spirit. He expressed great regret that any difficulty should be experienced in obtaining teachers for the schools; and thought the fact could only be accounted for by supposing that the public mind was not yet sufficiently awakened to the subject, since there could be none acquainted with the benefits, which they conferred on the community, but would willingly snatch a portion of their time from other pursuits, and devote it to this benevolent purpose. He adverted to the difficulty which every preacher must experience in addressing himself to the minds of the juvenile portion of his audience, and said that the chasm, thus intervening between him and them, could only be filled out by the S. S. Teacher.

The meeting was then addressed by the Rev. Mr. Pierpont. He had formerly had prejudices against these schools, which he was happy in saying were now removed. He dwelt at some length on the idea that the Sunday School Teacher held an important place between the clergyman and the children—spoke of the happy effects of young persons devoting themselves to this task, and expressed in the strongest manner the obligations of the community to those ladies who engaged in an occupation so appropriate to their sex and character. He was followed by Rev. Dr. Tuckerman, who dwelt on the absolute necessity of Sunday School instruction to the children of the indigent, who, even if they possessed the inclination, were destitute of the means, or the capacity, of imparting it at home. He was succeded by Rev. Mr Gannett, who, addressed the meeting at considerable length with great animation and deep feeling. He spoke of the happy effects of Sunday School instruction on teachers, in generating and nourishing a spirit of piety and devotion—that it led them to seek aid in their closets from the only true source of spiritual light and strength; and thus whatever might be the effect of their efforts on the pupil, their employment could scarcely fail to be a rich source of spiritual benefit to themselves.

For the Christian Register.

Obstacles to Impartial Inquiry.

The progress of light and truth greatly depends on the Freedom of Inquiry, and the impartiality with which inquiry is pursued. We call our country the land of freedom, and boast aloud of the freedom of the press, and of religious inquiry. We have indeed no penal code of civil laws, exposing men to death or imprisonment for the expression of opinions contrary to the prevailing Orthodoxy, but we have other laws or customs not much less fatal to impartial inquiry after truth. From the first settlement of the country to the present time, it has been the law of custom to denounce men as the enemies of Christ and the gospel, who have dissented from the prevailing orthodoxy of the day. It has therefore been at the hazard of reputation for piety, if any minister has ventured to inquire whether in fact the opinions called orthodox, are really the doctrines taught by our Lord and his Apostles.

The prejudices of education are ever obstacles to impartial inquiry, for they always imply prepossessions in favor of the doctrines in which a man has been educated, whether they be true or false. How can a man be strictly impartial as an arbitrator, if he has *strong prepossessions* in favor of one party and against the other? Something of this difficulty is unavoidable, when we attempt to inquire respecting the rectitude of the opinions in which we were educated. The difficulty, is greatly increased, when we attempt to examine a doctrine, the belief of which has long been pronounced essential to salvation, and to the character of a good man,—and for a dissent from which many eminent men have been declared to be the enemies of God and true religion. To examine for the first time an orthodox essential doctrine, in sight of such a *Guillotine*, must be terrible to any man who values his character for piety, and his usefulness in the world; and it is folly to pretend that a man can be perfectly impartial in his inquiries while thus situated. The natural and unavoidable prejudices of education should be regarded as sufficient biases in our inquiries, without superadding the terrors of a probable loss of a good name, and the esteem of valued friends.

I know very well by experience the embarrassments of the situation I have described. I was educated after the manner of the "straitest sect of our religion" in a belief of the doctrines contained in the shorter Catichism of the Westminister Assembly; and, of course, with strong prejudices against those who dissented from the peculiarities of Calvinism, as expressed in that work,—as well as against all who questioned the doctrine of the Trinity. After I became of adult years, and had acquired courage enough to query, whether all the *doctrines* I had been taught by the Catechism were infallibly true, the first thing which I ventured to question, was the proposition which affirms that all Adam's prosterity "sinned in him and fell with him in his first transgression." The more I reflected, the more I was dissatisfied with the doctrine. After I became convinced that the doctrine was incorrect. I happened to be discoursing with a Scotch presbyterian. The subject of our sinning in Adam was mentioned, and I hazarded a remark which implied doubts as to the truth of the sentiment. Had I avowed myself an *Atheist*, my neighbor *would* perhaps not have been more *shocked and* alarmed. He immediately quoted the words of the Catechism as the words of scripture, and appeared to have no doubt of their being in the Bible. I succeeded in convincing him that no such proposition was in the Bible, and that what he had quoted was from his Catechism. He however soon convinced me, that he regarded the Catechism as on a level with the Bible; and that he thought me as culpable for questioning the truth of the doctrine, as he would have done had the proposition been stated by Christ himself. At that period it was a terrible thing to be an Arminian, or even suspected of leaning towards the theory of that sect. Avowed Arminians at that period were less numerous by far than Unitarians are at the present time; and to pronounce a man an Arminian, was, in the view of many, equivalent to saying that he was an unconverted man.

To illustrate still further the embarrassments which have attended inquiry after truth. I will state another occurrence relating to *myself*. The first remarks that I recollect *to* have seen against the doctrine of the Trinity, were contained in a note attached to some poetry, written if I recollect *aright*, in England, by a Mr. Crawford.—The remarks referred to were made on "the damnatory clauses of the Athanasian Creed." As soon as I discovered the object and tendency of the remarks, my mind was filled with a kind of horror, which is to me indescribable. The remarks of the writer appeared forcible; yet I could not endure the thought of calling in question the correctness of a doctrine so essential, *and which* I supposed was believed by all or nearly all the good men in the world. It seemed to me almost like eating the forbidden fruit, to suffer myself to spend time in examining the remarks, which perhaps did not occupy more than half a page. I tried to make myself believe that the writer objected rather to the "damnatory clauses" attached to the doctrine of three different persons in one God, than to the doctrine itself; and I then ventured to go so far as to suppose that the "damnatory clauses" might be wrong, and yet the doctrine be true. I should doubtless have been much alarmed had any orthodox minister come into my room at that time, and found me pondering on such heretical remarks; and I think I took care to place the book where it would not be likely soon to fall into the hands of others.

I have made the foregoing remarks, and stated some facts, to show, under what apprehensions of peril, those who were educated in the orthodox opinions, have examined those doctrines which it has been supposed all good people must believe. I very well know that the state of things is much altered in Massachusetts from what it was when I was young. I am also aware that others may have been so constituted as to have had less dread than I experienced of losing a character for piety, and falling under the reproach of good men. Yet I cannot doubt that many at that day have found something of the embarrassments which I have described, in their attempts to examine impartially in respect to the truth of popular doctrines; and should all the clergy of advanced years publish as fair an account as I have now written of the difficulties which they have severally experienced, I think I should not be found alone.

Hence on the supposition that the doctrine of the Trinity is, as I believe it is, inconsistent with the Bible doctrine—"Jehovah is One," yet I cannot regard it as very wonderful that many good ministers have failed of being convinced of the fact,—and that some who are convinced have deemed it unsafe to avow their convictions. The greater cause of wonder perhaps is that so many, under such embarrassing and deterring circumstances, have ventured so far to examine the subject as to become thoroughly convinced that God is One, and no more than one; and that they have been endued with sufficient courage and magnanimity to make an open avowal of their belief, at the hazard of being stigmatized as heretics, and enemies to the God who made them.

But whether, under the circumstances which have been named, a greater or more sincere regard to truth and duty is displayed, by a seadfast adherence to a popular doctrine, than by a conscientious dissent from it, at the risk of reputation, is a question which may be referred to the decision of all impartial men. It may alto be referred to the same judges, if such can be found, whether it does not evince either great ignorance, or a great want of Christian benevolence, for men to be forward to impute it to wickedness of heart that others change their opinions, while it is known that the change exposed them to many evils. Was it owing to wickedness of heart that some changed their opinions under the preaching of our Lord, while that change exposed them to be cast out of the synagogue? Which gave the greater evidence of a humble heart and a real love to God, the Pharisees who persevered in their adherence to long established traditions or those who changed their opinions and became the despised disciples of the Prince of life.

A. Z.

LITERARY.

A volume of poems, by Embury, who has written a good deal under the signature of Ianthe, is about to be published in New York. It is highly commended by the Evening Post.

Two poems have been lately announced in England, 'The Opening of the Sixth Seal, a Sacred Poem;' and, 'Gastonbury Abbey, a Descriptive poem.

The London papers announce the following works:—Memoirs of the Empress Josephine; Life in India, or the English at Calcutta; Nollekens, and His Times, by J. T. Smith; Sketches of Hungarian Life, by a lady.

NATIONAL LEGISLATURE.

Senate.

Part of the standing committees were chosen in the Senate on Monday. A message of a confidential nature having been received from the President, the Senate proceeded to the consideration of Executive business with closed doors, and soon after adjourned.

On Tuesday Dec. 9th, the Treasury Report was read, and 1500 extra copies ordered to be printed.

Mr. Silsbee submitted a resolution respecting the abolishing of certain duties on imported goods. The remaining part of the standing committees was appointed this day.

On Wednesday a resolution was submitted concerning the mode of distributing Jefferson's Manual, the Treasury reports, and the Executive Journal, which have been published by order of the Senate.

On Thursday petitions for relief were presented, as also sundry memorials, one of which related to the claims for French spoliations. It was agreed to appoint a Select Committee on Roads and Canals.

The Senate was engaged, during the last part of the session this day, on Executive business with closed doors. When the doors were opened the Senate adjourned to Monday.

House of Representatives.

On Monday nothing important was done in the House.

On Tuesday Dec. 9th, the Treasury Report was received, and the usual number of copies ordered to be printed. In Committee of the whole, a bill was considered and reported, for the establishment of a new Territory to be called Huron.

On Wednesday several bills were reported, and several resolutions offered, among which was one proposing a reinvestigation of the Tariff Law.

On Thursday, among other business, resolutions were submitted relative to prohibiting the transportation of the mails on Sunday, and also proposing that no spirituous liquors shall hereafter be furnished by the Government to the Army.

On Friday a bill was reported for the relief of revolutionary officers. Mr. Richardson of Mass. submitted a resolution relative to the effects on the revenue, navigation, &c. of the credit system at the Custom house. After committing different subjects to Committees of the House, with instructions to make inquiries, the House adjourned to Monday.

SUMMARY.

We copy the following article of intelligence and the accompanying remarks, from the Centinel, as expressing our own views and feelings on the subject.

The Mayoralty. The Official Returns from all the Wards of votes given for Mayor on Monday last make a total of 5258. Necessary for a choice 2627. Hon. Josiah Quincy had 2561; Col. Thomas C. Amory 1400; Hon. Charles Wells 970; Hon. Harrison G. Otis 242; and there were 80 scattered votes.

From the above, it will be perceived, that the Mayor has again lost his election by a small number,—66 votes. Lamentable indeed is this result: we regret it most heartly: not so much on his own account, for it is a laborious and vexatious task, and as it proves in regard to a large class of the community, it is an unthankful office. He has labored night and day, early and late, in the service of the City, and if he is rewarded by many an intelligent smile, as he is also exposed to many an inconsiderate frown, while devoting all his time and talents to the good of the PEOPLE,—the WHOLE PEOPLE. The result is regretted solely on account of the City itself, The vote of Monday was much larger than that of the former week, though by no means so large, as by exertion might have been polled. Many people rested in too much security, and probably did not go to the polls from a supposition, that Mr. QUINCY would succeed without much contest, after the publication of the Hon. Mr. OTIS's letter. It now becomes our duty to lay before the public the following communication which has just come in from the Hon. Mr. QUINCY.

To The Citizens of Boston.

After the result of the recent City Election, I deem myself at liberty to decline,— which I now do,—being any longer a candidate for the office of Mayor.

To the end that no future candidate may be deprived of votes, cast in my favor, I deem it proper to state, that no consideration will induce me again to accept that office.

Very respectfully, I am your fellow-citizen,
JOSIAH QUINCY.

Boston, 16th Dec. 1828.

The Legisluture of New-York, after a long session, employed in the revision of the laws, adjourned sine die on Wednesday last.

Law Case. The trial of Theodore Lyman, Jr. Esq. on an indictment for an alleged libel upon Hon. Daniel Webster, came on before the Supreme Judicial Court, Chief Justice Parker presiding, on Tuesday last. The trial was conducted by Davis, Solicitor General, for the prosecution, and Messrs. Hubbard and Dexter, for the defendant. The defence was placed upon the ground that the publication was not in its nature libellous; that neither from the terms of the publication itself, nor from any other evidence, would it appear that the article was intended or designed to wound the feelings or injure the reputation of the distinguished individual against whom it was charged as libellous; that it was destitute of that malice which is the essence of a libel.

This was the question presented to the jury, and some evidence was given on both sides, on this point. Mr. Hubbard closed his argument for the defence on Tuesday evening, and the Solicitor General for the prosecution yesterday morning. After which, the cause was ably summed up to the jury, in a clear and learned charge, by the Chief Justice, and the jury, at a late hour in the afternoon, returned into court, not having been able to agree on a verdict.

It is reported that HENRY WHEATON, Esq American Charge d'Affairs at Copenhagen, is dead. This however is a mistake, which arose from the circumstance that the remains of a cousin, of that name who died in december last, have been brought to New York by the Bolivar, to be interred in this country.

Last Greek provision ship. We have received a letter from Dr. Howe, dated Gibraltar, October 25th, announcing the safe arrival at that port of the last provision ship, which was to proceed on her voyage to Greece on that day. *N. Y. Com. Adv.*

It is found in South Carolina, that a species of "Hemp," similar to the Manilla, but rather more silky in appearance, can be obtained from the plant Okra, which abounds in that state.

Sunday's Mail. The subject of closing all mailing offices on the Sabbath is under consideration among the publishers of the daily morning papers of New York City. By this arrangement the news brought by the Sunday mail would not be circulated until Monday evening or Tuesday morning. The National Advocate suggests the expediency of closing the Post Office also on Sunday. *Dai. Adv.*

New Mariners' Church. We are much gratified to learn that the Society for promoting the Gospel among seamen, in the port of New-York, are taking measures for erecting another Mariners' Church. That in Roosevelt-street was built, we understand, at an expense of about $16,000, raised principally by subscription.

A distressing fire has lately occurred in Wheeling, Ohio. Many stores and dwelling houses were burnt.

England. Liverpool papers to Nov. 8, have been received. We give such extracts as appear to furnish the most interesting intelligence.

The London Courier says that the capture of Varna has laid new ground of hope that the mediation of the European cabinets will be accepted by the belligerents. "Before that event, Russia," it is said, "could not, with honor, show a disposition to listen to any accommodation, and Turkey would not for pride and confidence.

On the 13th of Oct. a *Te Duem* was chanted in the camp of Gen. Woronzow, in presence of the Emperor, in celebration of the fall of Varna. The Czar was to embark for Odessa, and thence proceed to the capital of his Empire.

Omer Vrione retreated immediately after the surrender of Varna, and had taken up a position on the opposite bank of the Kauitshik. He was closely pursued by Prince Eugene of Wurtemburg. The Grand Vizier had already advanced as far as the Kauitshik to support Omer Vrione, but in consequence of recent events had also made a rétrogade movement.

Several English armed vessels have passed L'Orient, for the South, which were supposed bound to recruit the Mediterranean squadron. "Vessels under the Colombian flag abound in these seas in all directions."

The pictures which constitue the King's private collection, the whole of which have been purchased by his present Majesty, are insured against fire, at the various offices, for two hundred thousand pounds, and even that amount is considered much less than their original cost.

The coffers of the Bank of England are stated to contain gold to the amount of *thirteen millions of pounds.*

The London Courier of the 30th Nov. in speaking of the death of Don Pablo Obrezon, who committed suicide at Washington last summer, says he was the son of the Marquis of Zalenciana, who but a few years since, was the richest nobleman in the world.

Another case of forgery to a large amount has been discovered in London. One house, the partners of which are members of the Society of Friends, will lose 5000*l*. This house, it is stated, had any punishment short of death been awarded by the law for this crime, would have brought the culprit to trial, but this not being the case, he was suffered to escape, after having been confined in a private room for some time. The person who committed the forgeries was in some credit as a merchant, and resided in one of the lanes leading into Fenchurch street. He is said to have sailed for America.

France. Paris dates are to Nov. 4. We give the following selections.

We are informed that the greatest preparations are making in the Crimea for a secret expedition. It is not unlikely that the Grand Seignior will very soon have serious business in the neighborhood of Constantinople. It is also stated that the blockade of the Dardanelles renders the Turks uneasy, who, whatever may be said on the subject, are by no means satisfied with the changes introduced into the empire.

Several Neapolitan vessels have been captured by the Algerines, but most of them recaptured.

The new levies in Poland are filling up with enthusiasm.

M. de Chateaubriand has been received with distinction at his first interview with the Pope.

Accounts from Bar-sur-Aube represent the vintage as five times greater than usual; while the cellars are also full. In the upper Pyrenees the crop is very abundant. In the lower it is less flattering.

The Moniteur states that all the dissentions between the French and Brazil have been terminated. A new article has been added to the treaty of 1826, which explains the 21st article, relating to the rights of belligerents and neutrals, on the principle ever defended by the French government.

The Minister of Commerce is believed to be occupied with plans for the encouragement of foreign importations. His nephew has gone to Lyons, apparently collecting information relating to the subject.

The French frigate Themis has gone to cruise among the Azores.

It is generally believed that France will not renounce the occupation of the Morea until the peace be re-established between Russia and the Porte, and the latter power has formally adopted the bases of the treaty of July 6. When the fortresses still occupied by the enemies of Greece shall be in the power of the French, a regular Greek army will be organized, and armed with muskets, sent from France.

It is said that a note has been sent from London to the French Cabinet, the object of which is to lead it to pronounce on the events in the Levant. The Duke of Wellington is stated to have invited France to unite with England in requiring of Russia an explanation relative to its ulterior views with regard to Turkey. This explanation is that which was refused to Lord Heytesbury. It is added that the French Cabinet has replied, that it wished to confine itself altogether to the treaty of July 6.

Constitutionnel.

Spain. The infant Don Carlos has claims on the Treasury for more than nine millions of reals, and has demanded immediate payment. It is said that England has offered them a loan, on conditions of having secured one half the revenue of the post office, the lottery, snuff and tobacco.—The Count Villamar has been arrested at the gates of Madrid.

Couriers were very active from Madrid to Lisbon, and other courts. The government have required Spaniards who left their country voluntarily, to return in four months. A life pension will be granted to those who wish to remain abroad.

Foreigners who have settled in Barcelona since 1823 were to leave it in six days.

Portugal. Letters from Oporto, received in Plymouth the beginning of the week, state "that several constitutional guerilla parties have sprung up in the northern provinces of Portugal. It is said that the Brazilian Consul has raised in Denmark 800 men, as volunteers for the young Queen of Portugal, to co-operate with the emigrants now in Plymouth; and that Generals Saldanha and Stubbs are in the Netherlands, endeavoring to raise volunteers in the same cause."

An insurrection has broke out in the island of Terceira, in favor of Don Miguel. Munis and Amedia, who placed themselves at the head, and are said to have collected a body of 8000 guerilla troops, have received a check.

A letter from Lisbon of Oct. 15th says, that the Pope's Nuncio and Senor Campuzano, the Spanish minister, are endeavoring to persuade Don Miguel to marry the young Queen, but without effect. It was then said that he appeared willing, but that the Queen mother would not allow it.

A letter from Lima, dated the 18th of Sept. received in this city, states that a Court had been recently held on board the U.S. ship Vincennes, for the trial of a seaman charged with murdering one of the crew. A verdict of *guilty* was rendered, and the man was executed from the fore yard of the Brandywine, on the 29th of August. This, says the writer, is the first instance of the kind which has happened in our service. Some years since, a seaman on board of one of our National vessels in the Mediterranean, was sentenced to be hung for a similar crime, but escaped his sentence by committing suicide before the time of execution.—*Gaz.*

Massachusetts Peace Society.

The Annual Public Meeting of this Society will be held at the Old South Meeting-house on Thursday evening 25th, at half past 6 o'clock.

An address will be delivered by Mr. J. P. Blanchard. The order of Service will be a Hymn, Prayer, Hymn, Address, Benediction. No collection will be made.

Members of the Society are notified that a meeting will be held at the Old South Chapel Spring-st. at 5 o'clock, punctuality is desired, as important business is to be transacted.

JNO. BAKER, *Recording Sec'y.*

ADDRESS.

An address on the subject of Infant Education will be delivered on the evening of Monday Dec. 22nd. by Mr. *William Russell*, at the Rev. Dr. Channing's Church in Federal-St. Exercises to commence at 7 o'clock.

MARRIAGES.

In this city, by Rev. Mr. Gannet, Mr. Benjamin Thaxter, to Mrs. Eliza Hayt; by Rev. Mr. Barrett, Mr. Timothy Brown to Miss Abigail Stearns; Mr. Bodwell Sargent to Miss Lucy Ann daughter of Mr. Enos Briggs; by Rev. Mr. Dean, Mr Anthony Cline to Mrs. Sarah Humphreys; by Rev. Mr. Jackson, Mr. Thomas J. Eliot, of Charlestown, to Miss Lucinda Smith, of Orleans, (Cape Cod)

In Walpole, on Sunday evening, by Rev. Mr. Storer, Mr. George P. Cleaveland, of Franklin, to Miss Mary Kinsbury, fourth daughter of Mr. William Kinsbury.

In Randolph, Mr. Daniel Alden to Miss Nabby Marsh, of Hingham.

In Amesbury, Mr. Jonathan Morrill to Miss Mary S. Nichols.

In Newbury, Mr. Matthias Haines, of Northampton, N. H. to Miss Eunice, daughter of Mr. Nathaniel Lunt.

In Medway, Mr John Batchelder, of Holliston, to Miss Emeline Mason, daughter of Capt. M. of Medway.

In Castine, William Bennet, of Ellsworth, formerly of Gloucester, to Miss Mary D. Thomas.

In Baltimore, on the 9th inst. George Tucker, Esq. Professor of Moral Philosophy in the University of Virginia, to Mrs. Louisa A. Thompson, of B.

DEATHS.

In this city, on Saturday morning, Mrs. Mary wife of Mr. James Morrisey.

In Weymouth, Mr. David Ford, aged 59.

In Taunton, Mr. Oliver Danforth, aged 86

In Walpole, Miss Olive Fairbanks, aged 79.

In Barnstable, Mr. Jonathan Cobb, aged 47.

SCHOOL ROOM TO LET.

TO BE LET, the well known School Room, back of St. Paul's Church, which has been successively occupied by Messrs. Colman, Parker, and Blake. The Room is furnished with Desks, Stove, and every convenience for use which will be disposed of for a reasonable price. Application to be made at said room. Dec. 20.

WHITMAN'S DISCOURSE.

A Thanksgiving Discourse, on the means of increasing *Public Happiness.* By BERNARD WHITMAN. Just published by Bowles & Dearborn, 50 Washington-street. Dec. 20.

CHRISTIAN CALENDAR FOR 1829.

THIS Manual is now FOR SALE AT THIS OFFICE, and by BOWLES & DEARBORN 50, Washington Street, as well as by the Booksellers generally. It contains the usual astronomical calculations, a Farmer's Calendar, statements of the Courts, Stages, &c., and a variety of selections, practical, doctrinal, and miscellaneous. The following is a list of the contents of the supplement:

Intelligence.

Bible Societies; Peace Societies; Religion in Transylvania; Religion in Geneva; British and Foreign Unitarian Association; Unitarian Mission in Calcutta; American Unitarian Association; Divinity School at Cambridge.

Religious Miscellany.

Ecclesiastical Power; Religious Persecution; Evangelical Piety; Christian Forbearance; Praying for One Another; Parental Character of God; Thundering Preachers; Heresy and Schism; Orthodoxy and Heterodoxy; Power of Religion; The Mourner; Regeneration; Influence of Christianity; Human Nature, its dignity and capacity of moral elevation.

Miscellaneous Extracts.

Education; The Mother; Childhood; A Father's Advice to his Daughter; Influence of Autumn on Moral Feeling; Sabbath Evening Twilight; The Bible or the Church?; Sonnet. Nov. 22

CHRISTIAN TEACHER'S MANUAL

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*, designed for families and Sunday Schools. Vol. 2. No. 2.

CONTENTS.

What are the Requisites in a Sunday School Teacher? Conversation on the First Century; Lessons on the Mind; The Flax Plant; Dialogue; On the Instruction in the Wonders of Natnre; Hymn for a little Boy; On Silent Worship. 3t. Dec. 13.

BOOKS FOR CHRISTMAS AND NEW YEAR.

BOWLES & DEARBORN, 50 Washington-street, have just published a great variety of Original Books, which are particularly suited for Christmas and New Year Presents. They are all neatly bound, with engravings, and will be sold wholesale or retail, at low prices. Orders are respectfully solicited.

I. THE CASKET—A Christmas and New-Year's Present for children and Young Persons, for 1829. This work consists of articles in prose and verse, all original; and it is believed that, in point of interest and usefulness, many of them will not fail in comparison, with any that have been written in this country. Among the poetical articles, are some from the pens of Wordsworth, Pinckney, and the late Professor Frisbie. The printing and paper are not far inferior to any of the American Souvenirs for the ensuing year. The Plates, seven in number, are finely executed on copper. It is done up in a variety of bindings, and will be sold at a low retail price, and a liberal discount made to those who purchase to sell again.

II. THE BEATITUDES.—This work is designed to convey religious instruction to children, by stories, and familiar illustrations of some of the doctrines and precepts of our Saviour. If a single child should acquire from its perusal, a better knowledge of the principles of our religion, or imbibe a purer affection, and deeper reverence for its Divine Author, the mother who wrote it will have her reward.

III. ISABELLA,—By the author of "The Prize," "Self Conquest," &c. &c.

"I have thought
A brother's and a sister's love was much,—
But the affection of a delicate child
For a fond parent, gushing as it does
With the sweet springs of life, and pouring on
Through all earth's changes, like a principle,—
Chasten'd with reverence, and made more pure
By the world's discipline of light and shade—
It must be holier."——— WILLIS.

IV. THE BLACK VELVET BRACELET,—By the author of "Early Impressions," "Temptation," &c.

V. MARY JONES,—A little girl who learned to be always happy and always good from the thought that God was near her.

VI. THE CLOSET,—By the author of "Early Impressions," "Temptation," &c.

VII. ORIENTAL ANECDOTES,—Illustrating the manners, customs, productions, and present state of the principal countries of the East, drawn from the accounts of recent travellers, intended for the instruction and entertainment of young persons. By the author of "Anecdotes of Animals." Illustrated with eighteen engravings.

VIII. JAMES COLEMAN,—By the author of "John Williams," &c.

IX. PROCRASTINATION,—By the author of "Early Impressions," &c.

X. THOMAS MANSFIELD,—By the author of "Pet Lamb," &c.

XI. ORIGINAL MORAL TALES, in eight volumes. These volumes are neatly bound in uniform style, containing in all forty different stories, and a like number of plates; the whole being one of each of the *series* of Original Moral Tales, as far as published by B. & D. viz:—

VOL. I. The Advantages of a Good Resolution; The Four Apples; The Confession; The Child who took what did not belong to Her; The Botanical Garden; John Williams; Anna Ross; Sophia Morton.

VOL. II. Emily Parker; The Pet Lamb; George Mills; The Little Girl taught by Experience; The Shower; Self-Conquest.

VOL. III. Marrion Wilder; Alice and Ruth; The Dainty Boy; The Rising Sun; The Obstinate Children; The Prize.

VOL. IV. Temptation; Early Impressions.

VOL. V. The Christmas Gift; I 'll Risk it; The Young West Indian; The Skaters; Laura Somerville; The Cabin Boy; Little Edward; Little Agnes and Blind Mary.

VOL. VI. Robert Woodward; The Storm; Sequel to Marrion Wilder; Little Traveller; The Beatitudes.

VOL. VII. Jamas Coleman; Isabella; Procrastination; Robert Mansfield.

VOL. VIII. Black Velvet Bracelet; Mary Jones.

Each of the stories contained in the above volumes may also be had separately.

[In offering the foregoing to the public, the publishers have much confidence in the belief that, in point of excellence, they will not be inferior to any that are published, and that they will derive no little interest, from the fact of their being entirely American productions.

XII. SABBATH RECREATIONS,—Or Select Poetry of a religious kind, chiefly taken from the works of modern poets; with original pieces never before published. First American edition. Carefully revised, with the addition of pieces, original and selected, from American writers. By Rev. JOHN PIERPONT.

XIII. PS and QS. This work consists of original articles, in prose and verse, chiefly of the humorous kind, as may be inferred from the following preface:

"TO ALL THE WORLD AND THE READER,

"*Greeting:*—Know ye, that these 'Ps and Qs' were indited for your especial edification and amusement, by five as lugubrious-visaged wights as ever put quill to paper for fame or York sixpences. Genius hath laid his hand upon our wrinkled polls, and singed them nearly bare, as appeareth in the title page, and we have little left but our *queues* and our *pease*-soup. Our portraits are in the frontispeace, our biography is inscribed beneath, our labors are annexed, and

"Not a man shall we excuse,
Who doth not buy our Ps and Qs."

B. &D. have also for sale the following Original Works which have been published by them during the past year, each neatly bound in a volume.

THE PRIZE.
EARLY IMPRESSIONS.
TEMPTATION.
EVENINGS IN BOSTON. 1st and 2d Series.
ANECDOTES OF ANIMALS, with 36 plates.

The following are reprints from English Works, published by them, viz.

VISIT TO THE SEA-SIDE—In Two Parts.
MY EARLY DAYS.
ALWAYS HAPPY.

In addition to the foregoing, B. & D. have all the American and English Souvenirs, and a great variety of Books, and other articles suitable for Christmas and New Year's Presents. Dec. 20.

TO PARENTS, SUNDAY SCHOOL TEACHERS, AND OTHERS.

WAIT, GREENE & CO. No. 13 Court-street, are now preparing for the press a series of Original Books for Children, to be published under the direction of "The Boston Sunday School Society." These Books will be of the very first character, done up in very good style, and sold very low. Several of them will be issued in season for Christmas and New Year. They invite all interested in the instruction of Youth to call at their store and examine them; where they will find, also, a very choice selection of Books, suitable for the approaching season; among which are—

The Atlantic Souvenir; The Pearl; The Token; The Remember Me; Godfrey Hall; The Casket; The Juvenile Souvenir; The Juvenile Forget Me Not; Elegant Pocket Bibles. &c. Dec. 20.

ALICE BRADFORD, or the Birth Day's Experience of Religion."

"Be ye reconciled to God."

Just published, by N. S. SIMPKINS, & Co. No. 79 Court-street. Dec. 20.

POETRY.

For the Christian Register.

To Mrs. L. D. M.

On the death of her Sister.

Mrs. A. C.

My pillow scarce press'd, ere a vision of light
With beauty resplendent dawn'd on my sad breast,—
So benignant its aspect, so sweet to the sight,
My mind was enraptur'd, and sooth'd into rest.

When thus spake the Seraph, "Why clouded thy brow
Why wounded thy heart at the mandate late sent?
The praises that angels are chanting e'en now,
Rise high for the Friend you so deeply lament.

High, high was her standard of Piety rais'd,
And nought that was sceptical tarnish'd her creed,
The God whom she worshipped, honor'd, and prais'd,
From all that was error, her holy mind free'd.

While she linger'd on earth, her soul was in Heaven,
Her faith rose triumphant while deeply 'twas prob'd,
That Saviour to whom her best feelings were given
Now claims her—in Angels pure vestments enrob'd.

Yes—the tempests of life assail'd her bent form,
Her Father permits it—she kisses the rod,
Sustain'd from on high, undismay'd meets the storm
Rejoices victorious—she *feels* it is God.

Her winter has clos'd, and a ne'er ending Spring
Now gladdens her view, for her trials are o'er
The strains the redeemed and faithful e'er sing,
Have soften'd her pass to eternity's shore.

O death thou dread Monster, though fearless thy reign,
Yet cowardly here, seem'd to glimmer thy light,
And though backward to strike, ah! too true didst thou gain,
By a linger'd protraction a trophy more bright.

But despoil'd of his terors, O dear cherish'd shade!
How calm was thy exit, how tranquilly view'd!
Thy peace how unbounded—how richly repaid
For thy humble submission—thy duty pursu'd!"

Then vanish'd the vision, reality rose,
I thought of the Sister *yet blessing our sphere*,
I thought of the gentle, the saint like repose,
Awaiting the friend, like a Mother as dear.

And Oh my dear Mother, so dictates my heart,
When to join thy lov'd sister thy spirit has flown,
When to God and thy Saviour thou'rt call'd to depart,
O remember ***** when bow'd at their throne.

CONSOLATION SOUGHT AND FOUND.

BY J. BOWRING.

When the clouds of desolation
Gather o'er my naked head,
And my spirit's agitation
Knows not where to turn or tread;
When life's gathering storms compel me
To submit to wants and woes,
Who shall teach me, who shall tell me
Where my heart may find repose?

To the stars I fain would reach me;
There the God of light must dwell:
Sacred teachers! will ye teach me?
Blest instructors! will ye tell
How my voice may reach that portal
Where the seraphs crowd in throngs;
How the lispings of a mortal
May be heard 'midst angel songs!

God and Father! Thou did'st give me
Sorrow for my portion here;
But Thy mercy will not leave me
Helpless, struggling with despair;
For to Thee, when sad and lonely,
Unto Thee, alone I turn,
And to Thee, my Father! only
Look for comfort when I mourn.

Nor in vain—for light is breaking
'Midst the sorrows, 'midst the storms;
And methinks I see awaking
Heavenly hopes and angel forms;
And my spirit waxes stronger,
And my trembling heart is still;
And my bosom doubts no longer
Thine inexplicable will.

MISCELLANY.

WICKEDNESS OF ABUSING A HORSE.

The following article is from the fertile and versatile pen of the Rev. Mr. Pierpont, of this city. We copy it from his 'Introduction to the National Reader.' We wish it could be read in every school, and copied into every paper in the country. In a future paper we shall insert another piece from the same pen, on 'The Wickedness of Abusing Cattle.'

The sins which we commit, my children, against the brute creatures of God, when we subject them to unnecessary suffering, are sins against God, their Creator. Shall we believe, according to the declaration of his holy word, that a righteous *man* regardeth the life of his beast, and not believe that a righteous *God* will regard *it*? He heareth the ravens cry; and shall he not hear, and will he not avenge, the wrongs that his nobler animals suffer—wrongs that cry out against man from youth to age, in the city and in the field, by the way and by the fireside?

Look out into the street. See that cartman! What has thrown him into such a passion? The street echoes with the crack of his whip. His horse, stung almost to madness, springs forward to clear himself from his confinement—to disengage himself from his cruel thraldom. He is met by a blow with the loaded end of the driver's whip!

Whence comes this dreadful struggle between that manly spirit of a brute, and that brutal spirit of a man? Whence comes it? The man has loaded the horse beyond his strength. Every ounce of the generous creature's weight has been thrown forward again and again, but in vain; and now comes the reproach, and now the lash, and the curse, and the staggering blow.

Righteous God! who gavest that noble animal his strength, and his spirit, is that monster, that is thus beating him, a man? the man whom thou madest him to serve? God of battles! who hast kindled the fire in the horse's glorious eye, hast "clothed his neck with thunder," and hast made him to mock at fear, and to turn not away from the sword, that he might help man to maintain his rights, and defend a righteous cause,—is it to such a creature as this, that thou hast made him to be in subjection?

But, perhaps, the man in form is no longer a man. He has thrown away the only thing that had raised him above the brute. He has drowned his reason in a cup. He is drunk, and his generous horse must suffer! How much nobler is the brute that is beaten, than the brute that beats him!

"Stop, degraded wretch! you shall not thus abuse your horse!"—But, hark! he replies:—"It is *my* horse; and have I not a right to do what I will with my own?" I answer:—"It may be your horse; but he is yours for use, not for abuse." I answer again:—"You have not a *right* to do a *wrong* either with what *is* your own, or with what is not." The Maker of this horse is your Maker also, and your Judge. He sees the suffering which you inflict upon the faithful and defenceless subject of your power; and, although he has sealed up the dumb creature's lips, so that he cannot plead for himself against you, yet what he meekly and patiently suffers from your cruelty will plead for him, and if more mercy is not shown to you, than you show to your beast, it will bring down upon you the righteous judgments of the Lord.

EMPEROR OF RUSSIA.

The Emperor Nicholas, of Russia, was 32 years old on the 7th day of July last. In 1817, at the age of 21 he was married to the present Empress, Alexandra Feodorowna, then Princess Charlotte of Prussia, daughter of Frederick William the Third, 'whose name is highly revered in her own country, and wherever virtue and an elevated mind are justly valued.'

The following further reference to the Empress, and to the family of the Emperor, is from Dr. Granville's Travels through Russia.

"With the hallowed reputation of her lamented mother, which preceded her to the country of her husband, the present Empress carried thither her own name, already associated by the public voice with every noble quality that can embellish the fair sex, and more particularly one in so exalted a station. Nature, too, had been so lavish of her favors on the person of the Empress, that it is impossible to imagine a more striking appearance, or one which, with the handsome countenance of the late Queen of Prussia, and somewhat of that melancholy expression which marks the upper part of the face of her royal father, unites to a stately majestic carriage so much grace and dignity. Of this most amiable Princess the Emperor is represented to be most dotingly fond, and with her he leads an extremely domesticated life, although surrounded by all the cares of so vast an empire.

He is frequently seen abroad with her, without any of that attendant pomp and splendor which are perhaps necessary pageants with less popular Sovereigns, and both are known to devote much parental care to the education of the numerous children with which their union has been blessed. Of these, five survive, viz. Alexander Nicholaevitch, the hereditary Grand Duke, born in 1818; Maria Nicholajevna, Grand Duchess, born in 1819; Olga Nicholajevna, Grand Duchess, born in 1822; Alexandra Nicholajevna, Grand Duchess, born in 1825; and lastly, Constantine Nicholaevitch, Grand Duke, who was born in September, 1827, a few weeks before our arrival at St. Petersburgh. The hereditary Grand Duke is placed under the superintendence of Gen. Ouschakoff, one of the Aide-de-Camps-General of the Emperor, assisted by Col. Morder, and receives instruction from Monsieur Jaukovsy, one of the most distinguished literary characters in Russia. It is remarkable, that the three Grand Duchesses have English nurses attached to their establishments. The hereditary Grand Duke is a very fine looking child, strongly resembling his father, high spirited, and, it is said, of the most promising disposition. With such a domestic *menage* as distinguishes the present imperial family of Russia, it is impossible not to expect from the children every thing that is flattering to the prospects of that country, and we may add of Europe; for the destinies of all nations must be more or less interested in the question—who is to wield the resources of that extensive empire. The hereditary Grand Duke, who had been appointed Colonel of a regiment of Hussars from his earliest age, was named by the Emperor, during our stay in the capital, *Ataman* of all the Cossack troops.

TREASURY REPORT.

The following allusion to the Treasury Report, just submitted to Congress, we take from the National Intelligencer. We publish it partly for the gratifying intelligence it affords, but principally for the deserved tribute of respect it pays to those distinguished names, Alexander Hamilton and Robert Morris.

We have pleasure in laying before our readers the Annual Report of the Secretary of the Treasury. It is the last document of the sort we may expect from the present Administration, and no document could be more honorable to any Administration.

It is not possible that this clear and perfectly intelligible *expose* of the fiscal affairs of the country, so flattering to the national pride, so creditable to the closing Administration of the Government, and so hopeful for the future, should not have a favorable effect on the national credit abroad and on the confidence in the national resources at home.

The condensed review, contained in the Report, of the fiscal administraton for the last four years, has the effect to surprise, and even astonish the reader, by the demonstration which is exhibited of the fiscal and commercial prosperity of the nation during the epoch reviewed. One can hardly credit the senses, on the perusal. But there are two things, over which the ancients used to say the immortal Gods themselves had no power—past events and figures. So the facts and figures which Mr. Rush has put forth to the Nation are not to be shaken. His opinions may be attacked—they are fair game:—but his facts cannot be overthrown in what he states of our commerce and revenue, any more than when he treats of the public debt, and of the utility of a Bank of the U. States in fiscal operations.

We have no intention to attempt a review of this able Report: but we cannot help drawing the attention of our readers to the passages of it in which so just and honorable tributes are paid to the memory of Alexander Hamilton and Robert Morris, his early predecessors in the relation which he holds to the Government. These two great men were the undoubted founders of our system of finance; bringing order out of chaos; creating, arranging, controling—the one almost saving his country during the Revolution, the other laying and consolidating the foundation of public credit after its awful financial shocks. Yet have nearly forty years passed away, and their fame has slumbered. It was time that their names should find honor with their successors, who have derived so much aid from the luminous track they left behind them. Mr Rush has done himself credit by this act of magnanimity and generous acknowledgment.

MANUFACTURE OF MARBLES IN GERMANY.

[From the Franklin Journal.]

These well known articles are made in great quantities to serve in the games of children; some are formed of potter's clay, covered with a glaze and burnt in a proper furnace; others are made of marble and alabaster, but chiefly of very hard calcareous stone, found in the neighborhood of Cobourg, in Saxony. These stones are first broken into square blocks by means of a hammer, and are finally rounded into spheres or small balls by a mill. In order to do this, they are placed from one hundred to a hundred and fifty at a time, upon a fixed slab of stone having a number of concentric circular grooves or furrows made in its flat surface. Above this stone another flat slab or block of oak of the same diameter, is supported by means of a lever, and turned round by the power of the mill. During the rotary action of this mill, small threads of water are made to enter each of the concentric grooves, which favor the rounding and polishing of the balls, and prevent the wood from heating. The operation for each of the quantities above mentioned, lasts for a quarter of an hour, and the balls or marbles become perfectly spherical and fit for sale. Immense quantities of them are exported to India and China. A mill with three turning blocks will manufacture 60,000 marbles a week.

LITHOGRAPHY IMPROVED.

The perfection of lithography was for a time considered as limited to making exceedingly fine printed imitations of chalk and crayon drawings. In Germany, M. Boisseree not long since produced pictures of mingled colors, by the application of several stones in succession; but M. Malapeau, of Paris, has recently made another and important improvement in this rapidly progressing art. By a cheap and easy process, (but one which is not known to the public,) he paints colored oil-pictures from stone, which possess a considerable degree of beauty and accuracy. All that has yet transpired respecting the process is, that several rollers, with different oil colors, are passed in succession over the stone, sometimes to the number of twenty-seven; and then the impression is made. The pictures are offered at prices below what even the most humble artist would think of setting to his hastiest productions; and galleries of pictures executed in this manner may be obtained for a trifling sum. Improvements will probably be hereafter made, and, if so, the invention may prove a powerful means of extending a taste for the arts.

N. Y. Daily Adv.

SHOPPING.

An American in England went to hear the celebrated Rowland Hill preach, and heard him tell the following story in the pulpit.

Speaking of *patience*, he said he would tell us a story. "I once went into a shop where there was a clerk, a very pious young man, and while I was there, he was obliged to haul down goods in piles from the shelves, and spread them out, and then lay them away again, and pull down more; and all for nothing in the world, but to gratify the curiosity and caprice, of a parcel of idle gossipping customers, who did'nt want to buy any thing. But I must tell you by the way, that this practice is very rude and uncivil. Some people don't care how much trouble they give. They'll go into a shop, and have piece after piece taken down and unrolled—when they don't want to buy a farthing's worth. I'll tell you what, it's very rude and vexatious—I'd have you learn *good manners*. Well, seeing how much unnecessary trouble the young man was put to, I said to him, these people make you a great deal of labor—you must find it very vexatious to wait on such unreasonable folks, O no, he said; it does me good; it teaches me the grace of *paeience*."

Ladies who are fond of going *a shopping*, may as well, perhaps, read over the good preachers on *patience* a second time.

MODES AND MATERIALS OF ANCIENT RECORDS.

In the Library of Useful Knowledge, from which we recently extracted some account of the means of literary communication before the discovery of the art of printing, we have also a description of the Modes and Materials for communicating and transmitting knowledge, before that important event. Some account of the *modes* and several of the *materials* we subjoin.

The few and simple laws, necessary in the very earliest stages of society, seem, at first, among the Greeks, to have been set to music, and chanted or sung. Afterwards they were engraven on a hard and solid substance, as stone, metal or wood. According to some authors, the laws of Solon were engraved on tablets of wood, so constructed that they might be turned round in wooden cases. Some of his laws, however, were certainly engraven on stone. The laws of the Twelve Tables among the Romans were engraven on oaken planks, ivory tables, or brass; most probably on the last. In order to give the Athenians an opportunity of judging deliberately on a proposed law it was engraven on a tablet, which was hung up for some days at the Statue of the Heroes, the most public and frequented place in the city of Athens. And that no man might plead ignorance of his duty, the laws, when passed, were engraven on the walls of the royal portico; and persons were appointed to transcribe such as were worn or defaced, and to enter the new ones. The Arundelian Marbles, preserved in the University of Oxford, sufficiently prove for what a variety of purposes inscriptions on stone were used among the ancients. Some of the inscriptions on them record treaties, others the victories or good qualities and deeds of distinguished persons, others miscellaneous events: most of them, however, are sepulchral. By far the most important and celebrated is the Parian Chronicle, which, when entire, contained a chronology of Greece, particularly of Athens, for a period of 1318 years, viz. from the reign of Cecrops, A. C. 1582, to the archonship of Diognetus, A. C. 264. The Romans engraved on brass, even so late as the reign of the Emperors, in general, their code (plebiscita,) contracts, conventions, and public records. The landmarks of estates were engraven on the same metal. The Roman soldiers were allowed, in the field of battle, to write their wills on their bucklers or scabbards; and in many cabinets are preserved the discharges of soldiers, written on copper plates. Lead was employed as well as brass for preserving treaties and laws. And Pausanias informs us that he had seen, in the Temple of the Muses, the Works and Days of Hesiod, inscribed on leaden tables. In the year 1699 Montfaucon purchased, at Rome, a book of eight leaden leaves, (including two which formed the cover,) four inches long and three inches wide. Leaden rings were fastened on the back, through which a small leaden rod ran, to keep the leaves together.

WOOD.

Wood, however, was most generally used, both for public and private purposes, in various forms and modes. The inscription of laws on it has been already mentioned.—Even in the 4th century the laws of the Emperors were published on wooden tables, painted with white lead; and formerly the Swedes inscribed or engaved their laws on wood: hence their term Balkar (laws,) from *balkan*, a balk or beam. Wooden boards, either plain or covered with wax, were used long before the age of Homer: the former were called Schedæ, whence our word *schedule*. At first, the bare wood was engraven with an iron style: the overlaying them with wax was a subsequent invention. The styles used in both cases were of metal, ivory, or bone; one end pointed, the other smooth, for the purpose of erasing: hence our word *style*, used metaphorically, to signify the choice and arrangement of words employed by an author to express his thoughts. These tablets, or thin slices of wood, when fastened together, formed a book, *Codex*, so called from its resemblance to the trunk of a tree cut into planks.—Hence our word *code*. When the Romans wrote letters on their tablets, they fastened them together with thread, and put a seal upon the knot. Table-books continued in use so late as the fourteenth century, and even later, as Chaucer evidently describes one in the Sumpner's Tale. They were then formed into a book by means of parchment bands glued to the backs of the leaves. The Roman boys used them at school; and in the middle ages, young men learning the sciences had table books, and psalms for meditation were written on them.

The expenses of Philip le Bel, written on tables of wax, may be seen in the Library of St. Victor, at Paris; and in the archives of the town hall of Hanover, and twelve wooden boards, covered with wax, on which are inscribed the names of the owners of houses in that city. There is reason to believe that this enumeration was made at the beginning of the fifteenth century. The ancients generally used box and citron wood; in the middle ages beech was principally employed. The rich Romans, used thin pieces of ivory, instead of wooden tablets. The edicts of the senate, the proceedings of the Roman magistrates the, principal transactions of the emperors, and the affairs of the princes were recorded on ivory leaves or tablets. These were deposited in the magnificent library founded by Trajan of Rome.

JUST PUBLISHED, by Bowles & Dearborn, 50, Washington Street, the UNITARIAN ADVOCATE, edited by Rev. Edmund Q. Sewall, No. 6, Vol. 2.

Contents:

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; On Sacrifices; Dr. Payson's View of Calvinism; Christianity in India; Whither; Proselytism; The Casket; Outlines of Scripture Geography. Dec. 6.

DEFINITION ENGLISH READER.

N. S. SIMPKINS & CO. 79, Court Street, Boston, publish, the DEFINITION ENGLISH READER.

Likewise, the DEFINITION INTRODUCTION to Murray's Reader. "Amidst the multitude of new school books, which the love of novelty, the vanity of authorship, and the desire of gain, obtrude upon the public, we have seen none that, in our estimation, are *superior*, and but few that are *comparable*, to those deservedly popular and useful works, compiled by LINDLEY MURRAY, a man who devoted his time and talents to this object, and who, from the example of a virtuous life, the elegance, the purity, and the moral tendency of his writings, and his efforts to fix, improve, and adorn, the English Language, may justly be regarded as the benefactor of the human race."

These books are much improved by the addition of a *vocabulary* of the most important words affixed to each section, which gives the pupil an opportunity of ascertaining the *pronunciation* and *definition* of the most important and difficult words, without that obstruction to good reading, which is so often experienced by the young scholar, in a book where the words are divided and accented in the body of the works.

The Journal of Education says, "The Introduction is *full of simple*, natural, and interesting pieces. It is, we think, the best juvenile selection in the English language. It produces, moreover, a fine animation, and an intelligent style of reading, which are great aids to general improvement.

"The present edition of this useful work has an important edition to recommend it, as mentioned in the title given above."

Also, for sale, Grimshaw's History of the United States, with Questions and a Key adapted.

Goldsmith's History of England, Greece, and Rome, all improved by *W. Grimshaw*—with questions and Keys.

New History of France, from the foundation of the Monarchy, by Clovis, to the final abdication of Napoleon—by Wm. Grimshaw, author of a history of the United States, &c., together with all other school books in general use.—Also, a good assortment of Stationary.

☞ Country dealers and School Committees supplied on the most favorable terms.

Nov. 15

CHRISTIAN EXAMINER.

JUST published by BOWLES & DEARBORN, 50 Washington-street, the CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW—No. XXVIII.

CONTENTS.

Miscellany. Letter to the Rev. Parsons Cooke; on the Occasion, Object, Contents, and Date of St. Paul's Epistle to the Galatians.

Poetry. To H.

Review. Art. IX. Vindication of the Rights of the Churches of Christ. First printed in the Spirit of the Pilgrims.

Art. X. The future Punishment of Infants not a Doctrine of Calvinism; 2. The Future Punishment of Infants never a Doctrine of the Calvinistic Churches; 3. On the Future State of Infants; three Letters addressed 'To the Editor of the Christian Examiner,' and published in 'The Spirit of the Pilgrims' for January, February, and March. By the Rev. Lyman Beecher, D. D.

Notices of Recent Publications. Channing's Installation Discourse; Dabney's Annotations; Morgridge's Discourse; Peabody's *Address*; Walter Scott's Religious Discourses.

Intelligence. Correspondence of the American Unitarian Association, on the State of Unitarianism; in Franklin County; Bristol County-Essex County; Essex County, (south eastern part;) Plymouth County; Bristol County; Worcester County; Hampshire County; Unitarian Ministers: Theological School in Cambridge; Unitarian Mission in Bengal; Installation in Charlton; at Salisbury and Amesbury.

View of Public Affairs. Russia and Turkey; Greece; Portugal; South America.

Obituary. Henry Hill, Esq.

CHAUNCY HALL SCHOOL.

MR. THAYER has the pleasure to give notice, that he has engaged Mr. GRUND, one of the best mathematicians in this country, as teacher of Arithmetic and Mathematics in his establishment. Mr. G. also teaches the *French* and *Drawing*; and would receive a class in *German*, should one be offered.

Thursday and Saturday afternoons are devoted to Drawing.

Pupils from the Latin School, and others desirous of obtaining instruction in the higher mathematics, received at intermediate hours.

Mr. Thayer is also highly gratified to state, that he has succeeded in engaging Mr. WILLIAM RUSSELL for the *Classical* department. Mr. R. will likewise aid in the department of *Elocution*. Dec. 6

CHRISTIAN REGISTER.

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